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The mission fields visited are Japan, China, the Philippines, Burma, numerous points in India, Ceylon, and Java. Everywhere we have Dr. Strong's reactions clean cut and unequivocal. The descriptions have the vivid literary touch that the distinguished author is so capable of giving, and the reader gets striking impressions of lands, peoples, and religions.

Dr. Strong is so repelled by the revolting marks of some of the non-Christian religions that he finds it difficult to see any value in any of them. In this respect he differs from Dr. Clough, who used to tell his audiences that if they could not or would not accept the gospel of Jesus Christ then they should live up to the teachings of their own religions.

Many of Dr. Strong's friends and admirers reading his closing chapters will regret to find him so disturbed. He seems almost to have lost hope. False teaching has gained a controlling influence in most of the theological schools, the ministry has been affected, and the taproot of the gospel and missions has been cut. He still believes that a mighty revival of religion is coming, and that we shall then get back to the old and secure foundations. As to his own denomination he says: "We Baptists must reform, or die."

Perhaps few of us contemplate with perfect equanimity the present world-situation, and the general reconstruction—social, political, and religious—that is put before us. That God is making a new world is pretty evident; that he will use us if we are willing to be used we cannot doubt; that the good work already done—to which Dr. Strong has been a large contributor—will be conserved general history seems to teach. Is it not a time for robust faith that the best is yet to be? When the Lord called, Abraham went out not knowing whither he went.

J. W. M.

WHITTINGHILL, O. G. [Editor]. *La Chiesa e I Nuovi Tempi*. Edita Dalla Direzione Della Scuola Teologica Battista. Rome: 1917. xxxi+307 pages. Lire 3.50.

This volume is No. 8 in the Library of Theological Studies. It is dedicated to all those of whatever religious faith who have suffered or suffer for the truth. It consists of an introduction of twenty-one pages and nine essays by as many Italian scholars.

The introduction defines the main issues involved. The modern age for example is more exclusively scientific than any previous age; is characterized by the new criticism; and is in a very special sense democratic. The outstanding weaknesses of the church are: unbelief, inflexible orthodoxy, and the union of church and state.

The subjects of the essays are: "The Church and the Churches"; "Church and State"; "The Church and Social Questions"; "The Church and Philosophy—especially the Philosophy of Religion"; "The Church and Science"; "The Church and Criticism"; "The Church and Priesthood"; "The Church and Heresy"; "The Church and Morality."

Each of these subjects is, of course, a perennial problem, and the solution of no one of them is very near; yet they demand constant attention from many angles. Thus we are ever seeing them in larger and clearer proportions.

These essays show wide reading, they are conceived and written in a liberal spirit, and the conclusions are sane.

J. W. M.